1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

CHAPTER XVII

THE CLAN WAR-BUNDLE FEASTS

The War-Bundle Feast of the Thunderbird Clan[1]

(first version)

INTRODUCTORY REMARKS

The Wagigo', Winter Feast, or War-bundle Feast, as it is generally called, is one of the principal ceremonies of the Winnebago. It is to a certain extent a clan ceremonial, for the clan is the basis of its organization, but apart from that fact, it has really nothing to do with the clan and must not be confused with the specific clan feasts held once a year. A perusal of the following sketch will show clearly that we are in reality dealing with a ceremony primarily connected with success in war and that its distinctive peculiarity among the Winnebago is that it has developed into a general ceremony of thanksgiving to the spirits and developed an organization based on the clan unit. As a result of the latter fact, we find 12 war rituals all essentially the same in content and differing only in details and in the fact that the host in each of the 12 performances belongs to a different clan. The specific differences in each performance are, first, the content of the war bundle; second, the origin myths of the feast and of the songs associated with each bundle; third, the songs

[1] PHONETIC TABLE.—All the consonants have the same value as those in English with the following exceptions:
ẓ is pronounced like zh in *English*.
ǰ has the sound of j in *azure*.
ȟ has the sound of ch in *church*.
ǧ has the sound of j in *judge*.
š has the sound of sh in *German Buch*.
γ is the sonant of x.
ʔ is a slightly trilled lingua-palatal r.
ŋ has the sound of ng in *sing*.
' always represents ʔ preceded by a nasalized vowel.
ˈ is a marked accent.
h and y are intermediate stops, except in certain positions, where they become true sonants.
ˀ is the glottal stop.
Consonants followed by ' represent aspirated stops.
The vowels have the following values:
ă has the sound of *u* in *sun*.
a is the short continental a.
ā is long a.
e is short open as in *pet*.
ē is short and close but not as close as the French é in *fête*.
ē is long close e.
ə is broad tongue, as in an accentuated pronunciation of *e* in *right*.
i is short and open as in *it*.
ī is short and close.
ī is long and close.
o is short and open.
ō is short and close.
ō is long and close.
ŏ is long and open.
u is short and open.
ū is short and close.
ū is long and close.
ŭ is obscure u.
ə is obscure a.
' denotes nasalization.
' denotes primary stress accent.
' denotes secondary stress accent.

4:Smith N-5 (1928) 1929 NP12 Winnebago NP12

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—Amen. For the sake of those who think all Indians speak alike, we append in a footnote the Lord's Prayer in Menomini."

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The Winnebago have a syllabary which all of them use in writing. It is an arbitrary system and has nothing to do with the ethnologist's way of recording their sounds. It was thus set down by Fred Mallory The first letter always has the sound of a as in arm and the pronunciation of the first line would be ha, he, hi, ho.

A	ae	ai	ao		k	ke	ki	ko	
w	we	wi	wo		a	e	i	o	
m	me	mi	mo		l	le	li	lo	
n	ne	ni	no		t	te	ti	to	(explosive)
l	le	li	lo	(ja)	tt	tte	tti	tto	(cha chay chi cho)
y	ye	yi	yo	(ga)					
r	reke	reki	roko	(ska ske ski sko)					
s	se	si	so						
h	he	hi	ho						
g	ge	gi	go						

Indian syllabaries are interesting but of no ethnological value.

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Fred Mallory's wife was initiated into the medicine lodge when she was thirteen years old, but since both are now peyote followers, they said there is nothing wrong in their telling the writer about their early history. Their story is as follows: In the early days, there were two brothers, Konuga, the eldest, and Henaka. (These names still apply to the order of birth,—the third son is *Hagaga*, and the fourth, *Nahiga*. The same with girls, the first is *Hinuga*, second, *Wihunga*, third, *Hinahega*, fourth, *Hakasiaga*.) The two brothers were at Kilbourn on an island in the Wisconsin River—*Nikusa*. One, Konuga, told the other he saw a spirit in the water and Henaka also saw a spirit, but Konuga saw it first, so it was *his* spirit. It was purple in color and rose from the depths of the water and sank down again. A sort of quarrel developed between them as to whose spirit should be followed, but when Hagaga, the third son entered the argument, they both united against him. Hagaga was as wise as an owl, and knew more than the other

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"*Nechuruxu kesekek epexu. Nas ta kat kes achperbtawechtaw*
"Our Father in heaven who dwells. Let it be honored

kiwichuxu. Nas ta kat pimikat kitakemawin. Anawechtemen nas ta
thy name. Let it come thy kingdom. As the Lord wishes it to

kat eskemakat tepu kesekek minik ix achkike. Mesach
be done like heaven so here (on earth) the same. Give us

iachpe as kesekek wepakinigenemuxu achtanechkin kexgatax. Panikatatawach
now as in heaven bread our daily and every day as we live. Forgive us

minin kais nechkekehaxu asi panikitatawakichtaw kais
and those we had angered you, as we forgive those

nechkibiamechtax. Pax minin ikimeach kakitzipanichtaxr.
that trespassed against us. Lead us not into temptation.

Mishaxemowach ta mata. Amen.
Take it away from us. Amen."